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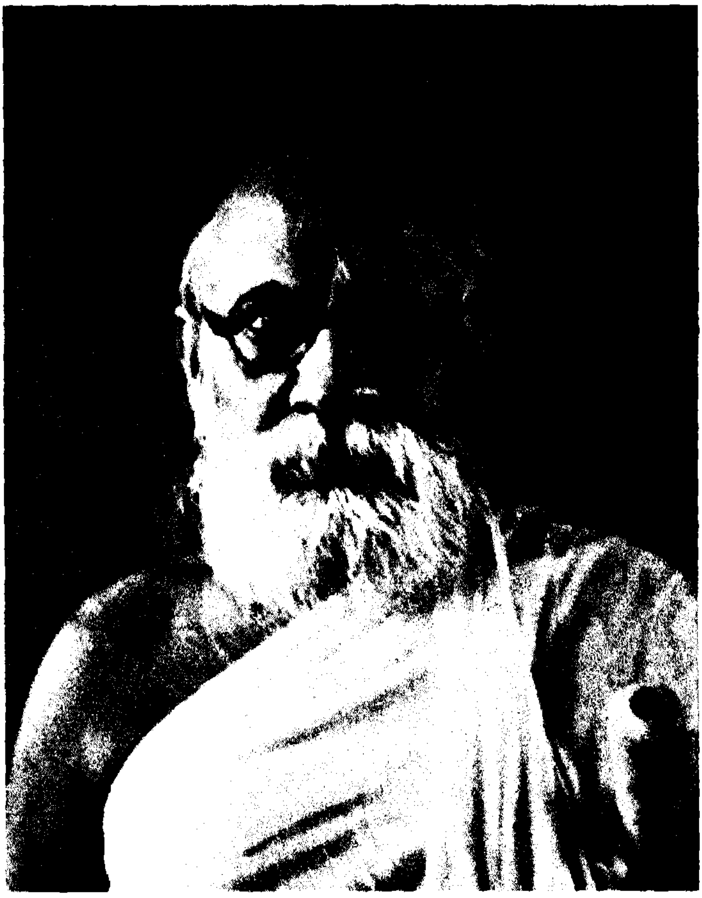
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Editor : Ganesh Lalwani



Acarya Sri Vijay Labdhisurisvarji Maharaj

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[In the galaxy of Jaina ascetics belonging to the holy Svetambar Monastic Order, the late Acarya Sri Vijay Labdhisurisvarji Maharaj was an outstanding personality. Born in Gujarat, the Acarya passed away in Bombay on the 17th August, 1961 after an eventful life of 78 years.

Acarya Sri Labdhisurisvarji preached and practised the traditional Jaina religion prevalent in India from times immemorial. He was a scholar, poet, social reformer, a man with humanitarian outlook. He travelled widely in India and was responsible for eradicating the evil social custom of infanticide prevalent in many parts of Northern India. He was a fearless champion of humanitarianism and had converted many to the vegetarian way of life.

The Acarya's monumental achievement in Jaina literature is his '*Dvādaśāra Nayacakra*', an elaborate and highly technical treatise on *Anekāntavāda* in four volumes and it took about fifteen years to complete it. Speaking at the dedication of the last volume in 1960 Dr. Radhakrishnan described the Acarya as a dedicated and silent promoter of Indian culture and paid a glorious tribute to him. —*Editor.*]

The Man

FRANK MORAES

About a century ago, there lived in the village of Balshasan in Bhoyani Taluka of Ahmedabad District, a noble Pitambardas Ugarchand, serving as an agent of the small State of Rajpur. He enjoyed a measure of affluence and was well placed in society. Pitambardas was a man of sterling character and with a most benevolent disposition towards all. So was his wife, Motiben, whose kindness was the byward of the village. Their first son was Khodidas. In 1884 (V.S. 1940) Motiben gave birth to her second son, who was named Lalchand and who was later to blaze a trail of glory in the Jaina religious and literary firmament as the Pujya Acarya Sri Vijay Labdhisurisvarji Maharaj. Both parents bestowed their full love on Lalchand and strove for the development of an integrated personality in him.

In Balshasan all that existed by way of a school at that time was an old type *Pāṭhśālā* run by a Brahmin Pandya. Lalchand was admitted into this institution.

Having completed his primary education, in the village, Lalchand became keenly interested in further studies. He pressed his mother (as his father was dead when he was only nine) to send him to Manasa, where better facilities existed. She was unwilling in the beginning but she consented at last. Lalchand commenced his further studies at Manasa.

Lalchand's spiritualistic inclination had manifested at an early age. While he was yet in his home village, Balshasan, the learned Muni Kamal Vijayji Maharaj, later known as Acarya Sri Vijay Kamal Surisvarji Maharaj, halted there for a short period on his way to Ahmedabad. Lalchand attended his lectures regularly. He was inspired by the holiness and the fiery oratory of the Munisri. Slowly but surely his mind was filled with the ideas and aspirations of a spiritual life. At last he decided to renounce the world and urged Kamal Vijayji to adopt him and initiate him as his disciple. But Kamal Vijayji advised him to become mentally more mature and to take the final decision after due thought and deliberation. This was in 1898 (V.S. 1954).

In 1902 (V. S. 1958) Acarya Sri Vijay Kamal Surisvarji Maharaj came to Manasa for *Cāturmās*. Lalchand opened out his heart before the saint and prayed that he should fulfil his burning desire to be initiated as his disciple. But he had yet to wait for a couple of years more. It was only in 1903 (V. S. 1959) that Lalchand left his home at dead of night. He reached the village of Boru where his Gurudeva was staying. The saint blessed him and initiated him as his own disciple under the new monastic name of Muni Labdhivijay. The news created a great sensation in the neighbourhood. Lalchand's relatives, when they came to know that he had left home and had become a monk, rushed to Boru to get him back. But it was too late.

The life which Labdhivijay had chosen for himself was no bed of roses. From the beginning he subjected himself to a rigorous discipline. He regarded it as necessary to his mission and incalculable aid to it.

Under the able guidance of his Gurudeva, Labdhivijay commenced his studies of *Nyāyā* philosophy along with *Vyākaraṇa*. With his keen intellect he mastered the most intricate treatises in the aforesaid subjects in about three years' time. He also acquired considerable proficiency in rhetoric and started writing poems in Sanskrit, Hindi and Gujrati.

Labdhivijay was amazingly quick and clever at learning languages and before long mastered nearly a dozen of them. He did it as a necessary means to his mission of propagation. Therefore, in addition to Sanskrit, Prakrit and Apabhransa, he acquired a sound knowledge of Hindi, Marathi, Urdu and Rajasthani. He was striving to becoming proficient in English too, but owing to the overload of activities and unavoidable circumstances he was not able to continue further the study of that language. He was of the firm conviction that Jainism, because of its universal and enlightened teachings, can and should be an international religion. He saw no reason why its principles should not be understood and practised in the countries of the West. But for spreading and popularising it abroad he knew that a thorough knowledge of English was indispensible.

Many were the odds against which Labdhivijay had to fight in order to clear his way to realise his ideals. The first and foremost necessity was to create a band of workers who would make it their life mission to fight the evil influence and reactionary forces. Slowly, many devoted young disciples gathered round him, drawn by the power of his magnetic personality. He inculcated in them the spirit of service and dedication to the cause of spreading the teachings of Jainism among the

people. As a teacher he was strict and exacting. No wonder by virtue of his thoroughgoing methods and the great pains he took, many of his disciples became real scholars with an acknowledged mastery over the Jaina as well as other systems of Indian philosophy.

It was only after equipping himself fully to the task awaiting him that Labdhivijay set out on foot to tour extensively various parts of India. He commenced his holy mission to Malwa (Ujjain) in 1905 (V.S. 1961). It was a mass campaign of religious education. He not only diagonised the malady which caused men to suffer but prescribed the cure which consisted of adopting moral values in life. People responded to him warmly wherever he went.

In 1906 (V.S. 1962) Labdhivijay went to Bengal. The next year he went to Gwalior where the inhabitants of the Punjab came into contact with him. They requested him to come over to the Punjab to educate the masses and to inspire them to lead a higher moral life. He accepted their invitation and went to the land of the Five Rivers in 1908 (V.S. 1964). He travelled all over the Punjab delivering lectures on various moral and religious subjects.

At that time, the Punjab was the stronghold of the Arya Samajists. The followers of Svami Dayananda Sarasvati were denouncing idol worship and superstittion and a deviation from the original pure religion of the Aryan culture. But for the common people of India idolatry constituted the most popular and readily understood mode of worship. So in his lectures Labdhivijay explained the necessity and the sound basis of idol worship. This made the Arya Samajists excited and furious. They challenged him and his faith in idol worship. In 1909 (V.S. 1965), at Narwal in the Punjab, took place the historic *Vād-Vivād* (Debate) which was held between Labdhivijay and his Arya Samajist opponent in a place with a judge to decide the result. He outwitted his adversary in argument and established the superiority of idol worship. He also wrote a book reviewing and analysing the ideology of Svami Dayananda Saraswati wherein he proved logically that the belief of the founder of the Arya Samaj was based on unfounded grounds and misunderstanding of the scriptures. From there he moved to Ludhiana where he preached to Muslims, fishermen, butchers and others, calling on them to forsake their life of violence and become strict vegetarians. A large number of them decided to adopt a non-violent way of life. Many of them also gave up drinking and prospered in later life.

From Ludhiana Labdhivijay went to Kasur *en route* to Multan. Here too, he was engaged in a *Vad-Vivad* with the Samajists in which

the latter were proved wrong. He also wrote a book in Urdu entitled *Mūrti Maṇḍan* establishing the principles of idol worship which he showed to be logical and rational as well as justified by practical observation and experience. He then went to Hoshiarpur, where he wrote a learned treatise, *Avidyāndhakāra Mārtaṇḍa* reviewing the *Vedānta* philosophy. Labdhivijay was well versed in all the ancient Indian *Darśanas* or schools of philosophy.

He went again to Ludhiana where prominent citizens arranged a series of discourses by him, which were later collected and published as the *Lectures at Ludhiana.* This book has gone through several editions.

In 1912 (V.S. 1968), he reached Multan and met with remarkable success in his campaign of spreading vegetarianism in that city. He delivered lectures and moulded public opinion against the barbarity involved in meat-eating. He also founded Madya Mansa Nisedhak Mandal (Society for the prevention of the use of wine and flesh) for which he enrolled members from all the commmunities. It thus proved a humanitarian movement which brought together men of different faiths on a common platform and fostered in them the idea of brotherhood.

He next moved to Ambala to attend the fiftieth Convention of the Punjab Hindu Conference in 1913 (V.S. 1969). He was requested to deliver a lecture either on *Dayā* (mercy) or Education. He preferred the former and gave a very interesting talk which was a masterpiece of logical arguments. In 1914 (V.S. 1970) he went to Delhi for *Cāturmās.*

Thus for eight fruitful years Labdhivijay travelled in Bengal, the Punajb and the Frontier Province spreading vegetarianism and preaching the spiritual way of life. Then he returned to Gujarat at the call of his Gurudeva.

In 1915 (V.S. 1971) in recognition of his splendid oratorical gifts and his capacity to explain the most difficult philosophical points in easy, effective and lucid language, he was honoured by the Idar Sangha with the title of 'Jaina Ratna' and 'Vyakhyan Vacaspati'. It was a period of literary inspiration for Labdhivijay who composed an epic called *Meru-Trayodaśī* in Śanskrit in which his poetic gifts shone out with brilliance. In this poem containing 200 stanzas, he effectively employed all such rhetorical devices as similies, metaphors and allegories.

In 1916 (V.S. 1972), he went to Cambay.

The Arya Samajists were still hopeful of defeating him in debate and another challenge was thrown in 1917 (V.S. 1973) by one of their most learned and eminent scholars, Sri Ananda Krishna. The *Vād-Vivād* was conducted for four hours in Sanskrit with a complete refutation of the arguments of Sri Ananda Krishna.

The next debate he had, was in 1918 (V.S. 1974) at Vatadra, Cambay, and his opponent this time was Svami Mukundasroaram, a Vedic scholar. The battle of words waged for full three days, at the conclusion of which the Svami accepted defeat. In the same year he went to Charotar, near Baroda.

In 1922 (V.S. 1978) Labdhivijay busied himself with editing the catalogue of the Oriental Library of Chhani, near Baroda and bringing it up-to-date. This compilation, a work requiring considerable patience as well as scholarship, fulfilled a long-felt need.

In 1923 (V.S. 1979) he went to Patan. According to the rules of the Sangha, *Dikṣā* (initiation) could not be given to children as well as the mature, unless permission had been granted by the Sangha a month earlier. Labdhivijay was not in favour of this restriction. He boldly initiated a few persons without the permission of the Sangha. Of course, the persons were all earnest in their desire to join the monastic order and had the full consent of their guardians. He then went to Katosan, near Mehsana at the invitation of the Ruler of that place who subsequently ordered the prohibition of all kinds of violence in his State for 16 days every year.

In 1924 (V.S. 1980) the Chhani Sangha decided to honour Labdhivijay by conferring on him the most responsible title of 'Acarya' in recognition of his valuable, devoted, selfless service to Jaina religion and to Indian society in general. His Gurudeva formally bestowed on him the title of 'Acarya' at a special function which was attended by representatives of the Sanghas from the important towns.

During those years there were many poverty-stricken Jaina families and the conditions of the orphans and widows were particularly pitiable. Acarya Labdhisurisvarji was distressed by their sufferings and gave a call for relief fund. He helped the Jaina Sangha in collecting Rs. 40,000/- in a short time and had it distributed amongst the poor and the needy. He also received a donation of Rs. 25,000

through the Sangha for the acquisition and preservation of old manuscripts which were in danger of being lost or destroyed. The true scholar that he was, the Acarya loved ancient literary works and spared no pains to rescue them from oblivion.

In 1926 (V. S. 1982) at Buhari, he composed his *Vairāgya-rasa-mañjarī* in Sanskrit containing about 700 couplets. In these inspired *ślokas* he exposed the selfishness of all worldly relations and the impermanence of material things, and thereby showed the superiority and abiding character of spiritualism.

At this juncture, unfortunately his Gurudeva, passed away at Jalalpur, near Navasari. Without the guidance and holy patronage of his Gurudeva, the Acarya felt like a spiritual orphan for a long time. But gradually he got over the great grief and shock. In 1928 (V.S. 1984) he returned from Surat and proceeded to Bombay for *Cāturmās* at the Godiji Jain Temple. In 1929 (V. S. 1985) he went to Savarkundala in Saurastra.

In 1931 (V. S. 1987) he stationed himself at Kapadvanj for his *Cāturmās*. As prescribed in Jaina canons, he believed in the possibility of celibacy being observed by married men and women and held it out as an ideal to be followed. His preachings in this respect proved effective.

The question of *Bāl-dikṣā* (initiation of young boys and girls into monkhood) was agitating the public mind at this time and there were opposing schools of thought. When the Government of the Gaekwar (Baroda) State intended to pass the *Bāl-dikṣā* restraining Bill in 1932 (V. S. 1988) 75 leading Jaina Munis met at Chhani to oppose the move. Labdhisurisvarji took a leading part in that struggle. He had always held that so long as the boys and girls were earnest in their hunger for the higher life of spiritualism and service to humanity and they had the full consent of their parent there was nothing wrong in giving them *dikṣā*.

Labdhisurisvarji next turned his footsteps to Rajasthan where he spent two *Cāturmāsyas* during 1935-36 (V.S. 1991-92) and subsequently revisited the State in 1938 (V.S. 1994) remaining there till 1940 (V. S. 1996) travelling extensively on his mission of converting criminals and fighting against the evil custom of female infanticide.

In 1944 (V. S. 2000) he went to Cambay where Sri Keshvlal V. Kapadia, one of his devoted followers undertook a Sangha, that is,

pilgrimage on foot to Palitana, the holiest centre of the Jainas, a distance of about 110 miles. He accompanied the Sangha but midway on the pilgrimage, he developed rheumatism with Ostoarthrities. Hence he was disabled from walking and forced to travel in a *dolī*. From then until the end of his life he was forced to travel whenever necessary by the *dolī*.

It was under these handicaps that the Acarya embarked on the task of reconstructing, editing and commenting on *Dvādasāra Nayacakra*, the elaborate and highly technical treatise on *Anekāntavāda*. This celebrated text contains detailed and thorough reviews of all the systems of the Indian Philosophy. It was truly Herculean task to reconstruct the work, particularly as there was no original copy of the treatise in existence, only its commentary being available. Even this was full of errors and interpolations as is the case with most old manuscripts. It was on the basis of this crude and impure data that the Acarya had to reconstruct the original and later on to comment on such a highly technical subject. He edited the whole treatise in four volumes and even with the incessant and strenuous efforts, it took him 15 long years to complete the work. On several occasions his health was at breaking point. Yet unmindful of his physical discomfort, he proceeded further to fulfil the mission he had undertaken. The editorial assistance given by Panyas Sri Vikram Vijay Maharaj (now Acarya), his closest and most obedient disciple was, remarkable.

The fourth and last volume of the aforesaid scholarly book was inaugurated formally on 28th March, 1960 by Dr. S. Radhakrishnan, the then Vice-President of Indian Republic.

So far the Acarya's peregrinations had been mostly in the northern, western and eastern parts of the country but in 1948 (V.S. 2004) he went to Poona Camp. He then moved further south up to Kambojgiri, near Kolhapur and returned to Karad. In 1950 (V. S. 2006) he returned to Poona and then moved towards North Gujarat.

In 1953 (V. S. 2009), he went to Palitana on a pilgrimage. He then proceeded to Gujarat and in 1958 (V.S. 2014) attended the All India Svetambara Tapagaccha Sramana Conference at Ahmedabad.

In 1955 (V.S. 2011), he took a prominent leading part in the opposition movement of *Bal-dikṣā* restraining Bill which was introduced by Mr. Prabhudas Patwari in the Assembly of Bilingual State

of Bombay. As the fruit of vehement opposition made by Jaina Society the Bill was dropped.

In 1959 (V. S. 2015) he went to Bombay (Dadar) to get his eyes operated upon for a cataract. The operation was successful. Even during his cataract condition, in spite of weak eyes, he started studying *Uttarādhyayana Sūtra* printed in bold types and commited to memory the 32 *Adhyayanas*. Thus he expressed his intense love for knowledge and showed the coming generation what efforts were necessary for the attainment of scholarship. This beneficial practice of study kept him in a state of equanimity and mental tranquility even at the time of his last breath.

In 1960 (V. S. 2016) he came to Sheth Motishaw Lalbag Jain Upasraya, Bombay, for *Cāturmas*. After completing it he went again to Dadar but unfortunately fell a victim to pulmonary congestion and cardiac failure. He returned to Lalbag again. Here he developed liver and kidney trouble. All efforts made to save his life were in vain. He passed away on the morning of August 17, 1961 at the age of seventyeight.

His Works

V. G. NAIR

Stavanas : Contains devotional prayers to the Omnicient *Tīrthankaras* in Gujarati, Hindi, Sanskrit and Urdu.

Sajjhāyas : Contains life stories of great Saints in Gujarati, Hindi, Sanskrit and Urdu.

These are now collected and published in a book form. The book is entitled *Nutan Stavanāvalī* and published by Labdhi-surisvarji Jain Granth-mala Publications, Chhani, Baroda.

Pūjā Saṅgraha : Contains devotional prayers in Hindi and Gujarati, *Pūjāvidhi*, the description of five knowledge, etc.

Meru-Trayodaśī : Presents the story of *Meru-Trayodaśī* in Sanskrit.

Vairāgya-Rasa-Mañjarī : In Sanskrit. Deals with detachment and self-purification. Translated in Gujarati by H. R. Kapadia.

Caityavandana Caturviṁśatikā and *Stuti Caturviṁśikā* : In Sanskrit. Two volumes.

Tattva-Nyāya-Vibhākara : In Sanskrit. Deals with the entire Jaina philosophy and logic. An auto-commentary on this publication entitled *Nyāya Prakāśa* in Sanskrit contains the original aphorisms.

Sanmati-Tattva-Sopāna : In Sanskrit with explanatory notes. A work based on *Sanmati-Tarka* composed by Siddhasena Divakara on Jaina Logic.

Sūtrārtha-Muktāvalī : In Sanskrit. Contains some original quotation from the *Āgamas* with commentary in Sanskrit.

Nyāyagamānusāriṇī : In Sanskrit dealing with Jaina Logic in 4 volumes. A commentary on *Dvādasāra Nayacakra*. The original of this monumental work on Jaina Logic was composed by

Acarya Mallavadi about 1600 years ago. Mallavadi is the foremost logician in the field of Jaina Logic. On the original work of Mallavadi, Acarya Simha Nandi wrote a commentary. The original is now extinct and the only source for the study of the original is the commentary of Simha Nandi. Although it was found most difficult to separate the original work from the commentary, Acarya Labdhisurisvarji undertook this stupendous work in response to the desire of his Gurudeva Kamal Suriji Maharaj and devoted fourteen years to separate the original from the commentary of Simha Nandi and also to clarify the views of the Commentator Simha Nandi and Mallavadi, and for editing and writing his own commentary, the *Nyāyāgamānusāriṇī*. This commentary is written in Sanskrit and consists of about eighty thousand stanzas. Before the publication of these monumental volumes, there were only two or three manuscripts ofsimha Nandi's commentary available in India.

Acarya Labdhi Suriji was in the habit of composing at least one stanza every day. There are several manuscripts awaiting publication. All these dealt with different aspects of Jaina religion. One among them is in the form of questions and answers composed in poetical metre with explanatory notes. It is in Gujarati.

Pragatim Diśā : Discourses in Gujarati.

Vyakhyān Delhi : Discourses delivered in Delhi in Hindi.

Vyakhyān Ludhiānā : Discourses delivered in the Punjab in Hindi.

Vyakhyān on Bhagavatī Sūtra : In Gujarati ; two parts. The first part has been translated in Hindi and since published.

One portion of the third part contains only the description of Arhanta. It has already been printed in Gujarati language in Hindi script. There are several discourses on *Bhagavatī Sūtra* awaiting publication.

Murti-Maṇḍana : In Hindi. The cult of image worship in world religions in the light of history and logic. Written originally in Urdu during the Acarya's tour of the Punjab and later translated in Hindi and Gujarati.

Dayānand-Kutark-Timir-Tāriṇī : In Hindi. To counteract Svami Dayananda's misinterpretations of Jaina doctrines.

Avidyāndhakāra-Mārtaṇḍa : In Hindi. A logical description of all the primary systems of Indian philosophy.

Hi Aur Bhi : In Hindi. An essay on the philosophy of *Syādvāda*.

Vedānta-Vicār : In Hindi. A discussion on *Vedānta* philosophy.

Devadravyādi-Siddhi : In Gujarati. An approach to the economy of religious funds of the Jainas in the light of the *Āgamas*.

Literary Contributions to the *Kalyāṇ* monthly magazine in the form of answers to questions by readers relating to the *Sāstras* for clearing the prevailing misconceptions on religion. 2000 to 3000 questions and answers. Awaiting publication in a book form.

Publications on the life and mission of
Acarya Labdhisurisvarji Maharaj :

Kavikula Kirīṭa : By Acarya Bhuvana Tilaka Suri in Gujarati. In two parts.

Mṛtyu-Kṣaṇa-Mahotsava : By the same author in Sanskrit poetical metre.

Kamal-Parāg : A life sketch of Acarya Labdhi Suriji Maharaj in Gujarati by Sadhvi Vachmyma Shri.

Yaśo-Gāthā : By Muni Rajyash in Hindi.

Two Commemoration Numbers of *Kalyāṇ* and *Sevā Samāj* monthlies in Gujarati and Hindi respectively containing accounts of the Acarya's literary works, religious activities and his life story.

Aramasobha

MUNI MAHENDRAKUMAR 'PRATHAM'

There lived at Palasagrama a Brahmin named Agnisarma. He was an expert in sacrifices and thoroughly versed in the four Vedas. His wife's name was Jvalanasikha. He had a daughter named Vidyutprabha who was exceedingly charming.

When Vidyutprabha was eight years old, her mother passed away. This was a great shock for her. Besides, the responsibility of managing the household was now on her immature shoulders. She used to get up before sunrise, clean the house and besmear the kitchen. Then she had to follow the cattle to the jungle for their grazing. At mid-day, she would be back home, milk the cattle, serve food to her father and take food herself and follow the cattle to the jungle again. She returned after sun-set. After she had finished her household duties, she would be wholly exhausted. But she would not go to bed before her father, and she would get up before him. Such was her daily routine.

One day Vidyutprabha came to her father and said, "Father, I am somewhat incapable to run the household. What to speak of me, even stout bulls would break down under so much pressure. So my request is that you marry some respectable lady so that my burden will be reduced and the household will run well."

Agnisarma readily agreed and took a new wife. Even Vidyutprabha was happy to receive a new mother but the happiness was not to last for long. The new mother had no training in household work; besides, she was too much lazy and easy-going. So all her expectations were washed away. She had not only remorse in store for her and she would blame none save her own ill-luck. With regret she thought, 'So long I worked for my father ; but now I have the added burden of a mother. I sought happiness but even what I had is now gone.'

Thus four years rolled away, and they were long, unhappy years to the girl. She was now twelve. One day, while looking after the cattle

in the jungle, she lay under a tree and fell asleep. At that time, a big and swarthy snake, with rapid pace and blood-shot eyes slowly approached her and said in a human voice, "Charming maid, fear me not. Do as I suggest. I have been living in this forest for a very long time, and good-luck prevailing, I am happy here. But today my ill-luck is up and some charmers are here in search of me. If they capture me, they will put me in a basket and place me in severe torture. So I seek shelter with thee. Place me on thy lap and cover me with thy cloth. To shelter one in distress is an act of righteousness."

Vidyutprabha woke and heard all this.

This was an unusual experience for her and she hurriedly thought 'I did not acquire much virtue in my previous life and hence my present misery. If I do not help this snake in distress, then the door to happiness will never open for me.' So thinking, she extended her hand to pick up the snake, placed it on her lap and covered it carefully with her cloth. No sooner had she done this than the charmers came to her and enquired about the snake. Vidyutprabha only told them that she was asleep and so she had no knowledge of it.

This convinced the charmers. "After all this is a young girl", said they among themselves, "She would have been frightened to see the terrible snake. So it can't be here." When they had departed, Vidyutprabha told the snake to come out and go its own way in safety. She removed her cloth but there was no serpent to be seen. She knew not if she were in a dream or confusion, but she could hardly think more when she heard a voice saying, "I am overwhelmed by thy courage. Seek a boon."

Vidyutprabha turned round and saw a god who was repeating the aforesaid words. "Oh the best among gods", said she "if you are pleased with me, then do something to protect my cattle. They are much oppressed often by the rays of the sun."

The god cast a deep sigh. Thought he, 'What a request ! She could have got rid of her poverty. But ignorant is she. Whatever that may be her wishes must be honoured.' So he created a garden above her as charming as Nandanavana. Then he said to her, "Here is a garden, where you will get trees yeilding all sorts of fruits and flowers. Wherever you go this will follow you like an umbrella. Like a divine damsel, you will freely play in it and your cattle will suffer no more. If you are in difficulty, think of me, and I will be at your service."

The god returned to his abode. Vidyutprabha ate the sweet fruits from that garden and returned home in the evening. The mother asked her to take food but she had no appetite. From now on, she went to the garden in the last quarter of the night and indulged in play.

One day she was lying under a thick tree when Jitasatru, the king of Pataliputra, was passing by that way with his men. He was delighted to see that divine garden and decided to rest there for some time. The king's throne was placed under a tree ; the elephants, horses, bulls and camels were let loose to graze ; the chariots were parked in the shade; and the men were at ease. But the peace of the garden was soon disturbed. As Vidyutprabha woke up and looked around, her cattle were nowhere to be seen. So she rushed towards the garden in search of them. Now, as she moved, the garden too moved and the king and his retinue were moving all topsy turvy. This was a great surprise for the king. He desired to know its secret and learnt that the garden was moving with the girl. So he desired the minister to approach the girl and to request her to go back to her original position, assuring her that his men would help her to find the cattle. The minister did as he was asked to do. So the girl returned to her original position and the garden stopped. The king's men and animals were restored to order again and the king was happy. So said the minister, "Your Majesty ! The surprise you experienced was all due to the girl."

The king agreed and said, "Is she a nymph, a girl from the lower world or a damsel of some god ? She would be a nice acquisition for the palace of a king."

The minister too had a similar feeling. He came back to the girl, told her all about the king and at the right moment he made the proposal of marriage with the king. Vidyutprabha was abashed and said, "High born damsels do not select their own husband : this is bestowed on them by their parents. If you like, you may converse with my father. His name is Agnisarma and he lives in the nearby village."

The minister went to her father and narrated the whole thing. This was a moment of great joy for Agnisarma too. He was conducted to the presence of the king. Delay was now unbearable to the king. So the marriage ceremony was performed then and there according to the *gāndharva* rites. The king changed her name, and because of the garden cover on her head, she was henceforth to be called Aramasobha (meaning *comfort and grace*). To remove the Brahmin's poverty, the king bestowed on him the revenue from twelve villages.

Then the king mounted on the elephant in the company of his consort, with the garden spread like an umbrella on her head. The minister had preceded the group to the capital city to organise the reception of the royal couple.

The king entered the city. Everywhere groups of people were talking of the king's good fortune. He must have earned a lot of virtue in his previous birth ; how else could he acquire such a charming consort and such a charming garden hanging from the sky These words, as they reached the king's ears, made him happy. At last, the royal couple were at the palace where all comforts were provided for the new queen. The king and the queen had henceforth a very happy life.

Now, Brahmin Agnisarma had a daughter from the newly married wife. When she came of age, her mother thought that if somehow Aramasobha could be made to die, the king might consider her daughter to be of similar worth and accept her for his consort. 'That would be an occasion of great joy to me as well as for the daughter', thought she. To kill the daughter of a co-wife was no particular sin. So she hatched a plot and told the Brahmin one day, "Aramasobha has gone to her husband's place for all these years but we have never sent her any thing. For girls things from their parental home are specially welcome."

The Brahmin smiled and said, "Aramasobha is no longer poor. She is now a queen and she hardly needs anything from us."

Agnisikha (such was the name of the lady) protested, "Even though the father-in-law's home is affluent in all respects, anything sent by the parents are welcome to a girl. Even a rich daughter expects occasional gifts from her former home."

The request was too pressing to be evaded. She prepared a sweetmeat, poisoned it severely, placed it inside a pot and sealed it. In entrusting it to her husband she warned him as follows : "You give it to Aramasobha herself and to none else. Even Aramasobha is not to share the sweets with any one ; so you have to tell her. If she gives it to others then we shall be put to shame, poor as we are. This sweet may not be very tasteful." Agnisarma could not read into her evil design but picked up the pot and turned his steps towards Pataliputra. When he was not very far from the capital, he was so tired that he placed the pot on the ground and lay down to rest under a Banyan tree and was soon fast asleep.

A Yaksa used to live on that tree. By dint of his insight, he came to know the evil design of the Brahmin lady. Thought he, 'When there is such an able one like me present here, can anybody put Aramasobha to the torture of death ? Has she not accumulated much rightousness in her previous birth ?' So thinking, he replaced the poisoned sweet by a good one, delicious like nectar.

When the Brahmin got up, he picked up the pot and resumed his journey. At last, he was at the palace gate. His arrival was duly announced and with royal sanction, the Brahmin was conducted inside court in the presence of the king. The Brahmin profusely blessed the king. Then there were mutual enquiries about each other's well-being, after which the Brahmin presented the pot to the king. The king was very happy and immediately ordered it to be carried to Aramasobha's chamber. The Brahmin was honoured by the gift of clothes and ornaments.

Now the king was in Aramasobha's chamber. He thought of the sweets and wanted a portion of it. Happily did the queen open it and, what joy, the whole chamber was filled with its flavour. "Surely", said the king, "is this sweet prepared with nectarine juice." The king cast a lustful glance at the queen and requested her to distribute it to all her co-wives. The king's wishes were duly honoured and the sweet was distributed by Aramasobha with her own hands. All the queens were happy at the taste of the unusual dainty and spoke in high terms of the skill of her mother.

When the king came back to the court, Agnisarma made a prayer about her going to his house once. To this the king smiled and said, "The queen does not see even the sun ; so there can be no question of her going to her parent's house."

The Brahmin came back home and told his wife about the fulfilment of his commission. The lady, on her part, was happy and was anxiously waiting to hear that Aramasobha was dead. But when, after a few days' waiting, such a tiding did not come, she was unhappy and thought that the sweet was not sufficiently poisoned. But she was not to sit idle. She prepared sweets again, poisoned it more deeply, put it into a pot and sent it as before. The Brahmin was again beneath the same Banyan tree and being tired, lay down to be fast asleep. As before, the sweet was replaced by the Yaksa and was later taken to the court and delivered to the king. This time, too, the sweet was tasted by all the queens and both Aramasobha and her mother were highly praised by everybody.

But the coveted news did not arrive and the Brahmin lady felt bitter and highly depressed. So she repeated the stratagem for the third time, mixing the most dreadful *tālapuṭa* poison with it. She also insisted that Aramasobha should be brought once to her parental home and if the king did not agree, she advised him to use his Brahminical power to force the king, With these instructions, the Brahmin started, came beneath the Banyan tree, when everything repeated as before, so that the sweet was changed once again, and at the king's palace, everyone was happy to taste the divine stuff and spoke in high praise about its sender.

The court was full. Agnisarma made the proposal for Aramasobha's going to her parental home. This he supplemented with the request that the first child should be delivered in her parental home. But the king would not budge. Said he, "This has never been so nor will it ever be. So it is useless to make a request for it."

The Brahmin was prepared for this. He displayed his Brahminical power and threatened to commit suicide right there. Said he rudely, "If you do not send Aramasobha with me, then I shall stain you with the sin of murdering a Brahmin. I gave you my daughter's hand not on this term that she would never visit her parental home. She too must be feeling keen to see her parents. Will the parental affection thus go unresponded ?"

The minister intervened. "Your Majesty," said he, "Surely this Brahmin has gone mad. But if you do not agree, he will not hesitate to stain you with the blasphemy of killing a Brahmin. So, may it be decided that the queen goes."

The king reluctantly agreed. The queen was sent off with much treasure. Along with her started her garden. Agnisikha had her plot wholly ready. She had a deep well dug behind her house. At right moment, Aramasobha gave birth to a divine boy, who looked like a child from a heavenly being.

One day Aramasobha was taken to the backyard of the house to have a wash and her step-mother was attending her. Her own maid-servant was busy elsewhere. On seeing the well, Aramasobha asked about it. Agnisikha said, "This has been dug for you. You are now a queen and there may be your enemies who may poison the water if it is fetched from a distance. We had to make all these arrangements keeping in view your safety. Aramasobha took it all as said, but as she bent

to look inside, the step-mother hurled her into it. As she was going down, her mind went back to the god, her benefactor, who readily appeared on the scene. He supported her by his hand and made her seat in a comfortable place. The god was now determined to punish Agnisikha on the spot but desisted, as Aramasobha held fast his feet and requested him not to do so. In the under world, the god built a chamber for her stay. The garden too stayed with her there.

Agnisikha now dressed her daughter in the clothes of Aramasobha and placed her on the couch. When the maids returned, they expressed surprise to see a lustre-less and uncouth woman with a plump body lying there. The false Aramasobha said, "I know not why it has all happened but, meseems, some internal disorder or disease has come up and has been the main cause of my physical change." The matter was reported to Agnisikha who rushed wailing and striking her breast, "Oh daughter! How has it happened ? Has anybody cast inauspicious glance at thee ? Or is it due to some disorder or disease ? All my sweet dreams may come to an end." She prepared to make all possible arrangement for her restoration to proper form but none yielded any result.

The minister came to take the queen back. The party started for Pataliputra. On the way the maids asked why the garden was not there. The false Aramasobha said that it had gone to the well to take water and it would soon follow them. When the party was in the vicinity of Pataliputra, King Jitasatru arranged a fitting welcome. The king was pleased to see a godly son but was sorry to see the queen's plight. When he enquired about the cause of it, she repeated as before, "This may be due to some internal disease or disorder." The king's sorrow knew no end. To his enquiry about the garden she said, "It was taking water at the well so I have left it behind. It will itself come after some time."

The king had some misgiving about the lady. Was she his own Aramasobha or some other person stepped in her place ? He had a feeling that there might be a trick behind. He said to her again, "My dear ! Bring that garden back. I feel uneasy without it."

Evasively the queen said, "Be not anxious on its score, Sir, it will be back soon."

The king had now no doubt that this lady was not real Aramasobha. It was a mischief played on him; it must be unfolded.

Aramasobha was safe and comfortable in her underground shelter and all her needs were taken care of by the god. One day she said to him, "I am very much uneasy on the score of my son. It behoves thee sir, to do something to relieve me of this."

The god said, "This can be done by dint of my power, but on one condition. At night, you may go to your son and have your desires fulfilled in his company, but you must return before sunrise. If you do not do so, then you forfeit my assistance for all times. If you agree, the pang of separation from your son may be relieved."

Aramasobha agreed. With the divine power assisting her, she reached the palace and embraced the child and played with him. Before dawn, she placed the child on the couch and scattered some fruits and flowers from her garden there. Then she was back to her underground chamber. When, in the morning, the matter was reported to the king, he made enquiry about it from the queen. The queen said, "My Lord, I had brought these fruits and flowers from the same garden. I had scattered them there."

The king : "If that be so, then bring some fruits and flowers from the garden just now."

The Queen : "Well Sir, I shall do so to-night."

The king had no more doubt about the mischief. The event was repeated for the second successive night. On the third night, the king kept himself a watch. With a sword in his hand, he sat in the shadow of the lamp. At the right hour, Aramasobha came and embraced the child and played with him. The king had no doubt that this was the real Aramasobha. Aramasobha left the place before sunrise.

In the morning, the king went to the false Aramasobha and said "Lady ! If you can restore the garden, well and good; otherwise, I have no need of thee. Go thy own way."

The earth now slipped away from beneath her feet. She knew not what to do and was in a fix. The king rebuked her harshly and returned to the court.

On the fourth night, Aramasobha again came to her son. The king was in hiding as during the previous night. Now, before sunrise, as she was about to return, he held her hands and said, "My dear ! Why

have you started this evil game with me ? Come back to thy place. I can no longer bear thy absence."

Aramasobha was taken aback. She tried to free herself but failed. In a helpless tone she said, "Sir, there is some reason behind all this, and to-night you delay me not by asking about it. Tomorrow when I come at night I shall narrate the whole thing to you. If you release me not now, I shall have cause to repent "

The king said, "My dear ! My eyes are pining with thirst for thee. Now that you are within my reach, how can I let you go ? Tomorrow is far off. Even a moment's parting will be too much for me."

Armasobha was in a great difficulty. To narrate the whole thing would take a lot of time ; and if she did not do so, the king would not release her. So she started her narrative. She tried to be brief, but still it took some time. Alas ! the early rays of the sun had now reached the surface of the earth and the dead snake dropped from her braid. "How unfortunate am I ! I am undone !" These words suddenly dropped from her lips and she herself dropped senseless on the ground.

When she was restored to her senses, she was only lamenting and bewailing. The king consoled her saying, "My dear ! Who can avoid what is to take place ? Whatever was lotted has now materialised. Forget the past and look ahead to a golden future."

The king was now all rage towards the false Aramasobha. She was handed over to the guards and would have been beaten to death. Aramasobha pleaded mercy for her sister and the king could not deny it to her. But she was expelled from the city and her father was deprived of the twelve villages and all his treasures. Agnisarma and Agnisikha were banished from the State.

Aramasobha was happy once again. One day the king and the queen were in conversation when Aramasobha thought within herself, 'My early life was spent is distress. This has been followed by happiness. These have been occasioned by my own righteous and non-righteous *karmas* in previous life. I should know them.'

In those days Acarya Virabhadra with his spiritual family of five hundred monks was present in the city and the king and the queen thought of using the occasion. They visited the Acarya who narrated in details all that Aramasobha was keen to know. On hearing them

the queen fell down in a swoon. When she was restored to senses, said she, "Your Holiness ! The account of my previous life as given by you is correct. With my memory reawakened, I wholly recollect it as narrated by you. But I am uneasy about the worldly life. With the permission of the king I desire to be initiated."

The king approved of her noble wishes and revealed his own mind in the following words, "My dear ! Once having known the worthlessness of the worldly life, who wants to remain any longer in it. ? I too shall follow thee." Then turning to the Acarya, he said, "Your Holiness ! I shall return to the palace just now and crown Aramasobha's son Malayasundara as king. Immediately thereafter I shall return to thee. Till I return, may your grace not move out from this city."

The king came back to the palace and placed young prince Malayasundara on the thorne. Then both the king and the queen were duly initiated to the holy order. They spent their time well in acquiring great spiritual knowledge. In due course the king was nominated by the Acarya as his spiritual successor and under him the order flourished. Sadhvi Aramasobha became the head of the order of nuns. For many years, they served the order and at last gave up their mortal frames through spiritual fasts and attained the coveted higher regions.

Translated into English by Prof. K. C. Lalwani. Muni Mahendrakumar 'Pratham' is the author of a series entitled *Jain Kahaniya* (short stories) which have been gleaned from the Agamic texts. Twenty-five part of this series are already in print, and the Muni has plans to raise it to one hundred. The story printed above is the first story in Part 12. Prof. Lalwani who has already translated twelve parts of the Muni's Hindi work has the assignment to translate the remaining parts also. The work of the English translation is currently in progress and the English edition of Jaina Short Stories is scheduled for publication in the near future.

Reals In Jainism

K. B. JINDAL

One of the Sacred Books of the Jainas—the *Dravya Saṅgraha*—deals in its first part with six *Dravyas*. The very first verse mentions that *Dravya* consists of *Jīva* and *Ajīva*. From verse 15, the author (Nemicandra) proceeds to describe *Ajīva* as consisting of *Pudgala, Dharma, Adharma, Ākāśa* and *Kāla*. The five classes of *Ajīva* with *Jīva* make up the six *Dravyas*, existing in this universe. Mr. Sarat Chandra Ghoshal translated *Dravya Saṅgraha* in English in 1917, giving exhaustive commentaries on each verse. He translated the word "*Dravya*" as "Substance".

What Mr. Ghoshal chose to describe as "Substances", Mr. Harisatya Bhattacharya has chosen to describe as "Reals". He has deliberately used the expression "Real" to distinguish the cardinal principles of Jaina philosophy and metaphysics, from its superficial ethics and ritual. To put it in the words of Mr. Bhattacharya : "To many the Jainas appear to be a queer sort of people who are remarkable for their fastidious and ostentatious practice of non-violence...About 25 years ago, I came to be acquainted with the fact of the existence of a vast Jaina literature, covering almost all the branches of human knowledge. For the first time, then, I came to know that the Jainas had a theory of the universe, a philosophy of theirs. A little introduction into the study of the Jaina philosophy convinced me that it has a glorious place in the systems of Indian philosophy. Later and a bit deeper study, has confirmed my view."

In the following pages, I shall proceed to deal with the six "Reals"—Motion and Rest, Space and Time, Matter and Soul. In so dealing with the "Reals", I shall place the Jaina view point in juxta-position with the six known systems of Indian philosophy—*Nyāya, Vaiśeṣika, Sāṅkhya, Yoga, Mīmāṁsā* and *Vedānta*—and also with Buddhism. I shall go a step further and draw comparisons between Indian and Western thought— ancient, mediaeval and modern. My broad conclusions are :

(1) The conceptions of *Dharma* and *Adharma*, as non-psychical principles of motion and rest, are peculiar to Jaina philosophy.

(2) Matter is called *Pudgala* by the Jaina philosophers. *Pudgala* has a peculiar sense in Jaina metaphysics. As an unconsicious substance, it is an *Ajīva* and is different from the psychical principle and similar to the principles of Motion and Rest, Space and Time. On the other hand, Matter is similar to Soul in this important respect that both are conceived by the Jainas to be active principles and to have forms, while the other four substances are *Niṣkriya* or inactive and *Amūrta* or incorporeal reals. In a sense, Matter is the most important of all the non-psychical principles, so far as the Soul is concerned. The bondage of the psychical substance is caused by its contact with Matter and its dissociation from the latter is its emancipation. The other four unconsicious substances are absolutely passive principles, and as such have no hand either in the matter of its bondage or its emancipation. The unemancipated Soul has its being in space, is helped by *Dharma* and *Adharma* in its motion and rest and by *Kāla* in its various modifications. But it is Pudgala which determines whether the Soul is in bondage or emancipated.

(3) The *Karma*, with the Jainas, is not merely an ethical act as with the philosophers of other Indian schools but it stands, on the one hand, for the psychical feelings (*Bhāva Karmas*) which are springs of our action and on the other, for the actual material corpuscles which, as the result of the said *Bhāva Karmas* or psychical feelings get themselves attached to the Soul constituting its corporeal frame. *Karma* can have four possible states or conditions viz. :—*Skandha*, *Skandha-pradeśa*, *Skandha-deśa* and *Paramāṇu*. The first is matter in its gross form, material body having all the physical qualities without exception, while the last is the primary atom. *Skandha-deśa* is described as a part of *Skandha* and *Skandha-pradeśa* as an unseparated minute part of *Skandha-deśa*. Thus while Skandha is a complete molecular constitution, *Skandha-deśa* and *Skandha-pradeśa* are incomplete masses although both of them are aggregates of *Paramāṇus*. The *Paramāṇu* is the ultimately separated minutest part of the *Pudgala*. The Jaina theory of atoms is essentially different from the Greek and is nearer to the modern scientific conception. The atom is spatial as well as non-spatial. It is spatial because it has its existence and activities in points of space. Lest this should mean that the atom is therefore a substance having extensions in length., breadth and depth in space, care is taken in the next breath in describing it as non-spatial. The atom of the Jainas is thus more like a mathematical point than an extended minute particle of the Greeks.

(4) The Jainas repudiate the theory of God as the First Cause or the Architect of the universe. They contend that the things of the universe,

e.g., the earth, the mountain, etc., are certainly uncreated and eternal, so that we cannot talk of any causes bringing them into existence. Although the Jainas do not admit an *Iśvara* who is world-creator, they do admit a perfect human-being who is the best of teachers. This perfect Being is called the *Tīrthankara* and the Jainas call him *Iśvara*, *i.e.*, God. There is essential difference between the *Iśvara* of the Jainas and the *Iśvara* of Vedic School. The God of the Jainas is not the creator of the world ; he was originally a mortal human being who through self-culture and self-development attained the god-head, consisting in teachership ; the *Tīrthankara* Gods are also more than one in number. Besides the disembodied perfect Beings who are completely free and are omniscient according to the Jainas, a highly developed Being while in body may attain omniscience also. The *Tīrthankaras* were such Beings who attained omniscience, while they lived, moved and had their Being still in this world.

(5) In the six-fold classification of souls according to their sense-organs, the Jainas developed the theory of evolution several thousand years before Darwin wrote his '*Origin of Species*'. The one-sensed Soul has the organ of touch only, the two-sensed animal can touch and taste, the three-sensed creature is possessed of the powers of touching, tasting and smelling ; a four-sensed soul's organs are those of touch, taste, smell and vision; the mindless five-sensed animal has the organ of hearing in addition to the above four-sensed-organs ; the minded five-sensed soul is possessed of the five sense-organs and the mind. Flora has only one-sense and cannot move. Animals, having more than one sense, can move. Shells and oysters have two senses. Ants and leeches have three-senses. Bugs, worms and gnats have four-senses. Snakes and quadrupeds are five-sensed animals. Man is a five-sensed animal, with *Manas* (power of thinking) in addition. This Jaina classification tallies with the modern account of the evolution of life. The fact is now scientifically established that it is the unicellular organisms that gave out the first and the crudest indications of life. Coming next to the Jaina description of the two-sensed and other higher animals, we find that the principle is recognised that the human organism is the most developed, that there are animals which are less and less developed and that an order is traceable in the scale of animal evolution.

(6) By attributing to them a consciousness of their own purposive activity, the Jaina theory, certainly rejects the notorious Cartesian doctrine that the sub-human animals are unconscious automata. It does more than that, in as much as it foreshadows the celebrated theory of Sir J. C. Bose, which is rapidly gaining ground, that the operations of

life-consciousness are traceable even in plants. It has been now definitely established that sponges are animals in which the power of sensation is developed, but in the faintest degree. Yet there is so little difference between the vital operation in the sponge and that in a plant that the former was long taken to be a plant. The mimosa closes its leaves and lets down its stalk on touch or on being shaken. This shows that the power of sensation in the mimosa is keener and its transmission of a stimulus is more rapid than that in the sponge. As soon as its prey touches it, the dionaea imprisons the fly by immediately pressing its leaves together. This also indicates that in some of the plants, the sensation is acuter and reflex actions more energetic and instantaneous than in sponges and polyps. Purely mechanical laws clearly fail to explain healthy manner of climbing as done by trees and creepers. If such shapeless, stationary and apparently insensitive organisms as sponges and polyps are to be classed as animals, there seems to be no reason why plants are to be considered as outside the class.

(7) From the standpoint of the ordinary mortals, every earthly creature is bound to have and to carry, until the final liberation is attained, three Bodies, viz. : the *Audarika*, the *Taijasa* and the *Kārmaṇa*. The *Kārmaṇa* Body is so called because it is constituted of the *Karma Pudgala*. In a sense, of course, all Bodies are *Kārmaṇa*, inasmuch as all of them are made up of *Karma*-molecules. The *Kārmaṇa Sarīra* is, however, the subtlest of all Bodies, subtler than even the *Taijasa* and like the latter, it is a constant companion of the soul in its beginningless migrations, until it is finally emancipated. It is, as it were, the basis or ground upon which the structures of the other bodies are built. When a soul attains the final liberation, the *Kārmaṇa* Body drops down once for all and for all times to come. The Vedic *Taijasa Sarīra*, the *Liṅga*, the *Ativāhika*, the *Sukṣma Sarīra*, as it is variously called,--is more akin to the *Kārmaṇa Sarīra* of the Jainas than to their *Taijasa Sarīra*. The *Taijasa* Body of the Jainas is neither a necessary link between the *Kārmaṇa* and the *Audarika* nor is in any way functionally instrumental in evolving the latter from the former. The *Taijasa Sarīra* is a unique conception among the Jainas and has not its parallel in the system of the Vedic thought.

The ultimate material basis for the body of an animal is to be traced in the "Cytula" or the "Stem-cell", which again is the result of the combination of two separate cells viz. : the male spermatozvon and the female ovum. The question arises how the two parent cells which consist in protoplasmic matter give rise to a Body with its varied limbs and sublimbs. This is the fundamental and the most baffling problem in biology.

To say that the germ plasu has capacities and the complexities to develop the parts of an organism is almost similar to the doctrine of *Kārmaṇa Sarīra* which is no more than a collection of potential forces working out the gross body of an animal. The Jaina doctrine may be presented as not only not to contradict any of the scientific standpoints but to throw light on many of the dark and as yet unexplained problems of Biology. Take for instance, the germ-plasm itself. Observation and experiment have shown that it is not an absolutely inert dead matter. Biology has been forced to admit that the germ-plasm has rudiments of life in it. But definite manners of operation and operation towards a definite end require more than life for their guidance. The millions of male ciliated cells, for instance, pressing round the ovum are all living substances ; how is it that only one out of these millions penetrates to the nucleus of the ovum in order that the two sexual cells of both parents may coalesce into the formation of the impregnated egg-cell, i.e., the individual stem-cell or the "Cytula", as it has been called ? Attempts have been made to account for this coalesecnce of the nuclei of the spermatozoon and the ovum by saying that they are drawn together by "a mysterious force", by attributing to them "a chemical sense activity", by supposing that the two parent cell nuclei approach each other guided by an instinct of sensitive perception akin to "smell", by ascribing to the two nuclei, a sort of mutual amorous attraction "a kind of erotic chemicotrophism". These are at best figurative expressions concealing the admission that the fact of coalescence of the parent cells is inexplicable even on the hypothesis of life. Jaina philosophers on the contrary say that the joining of the parental nuclei is not a fortuitous event ; the coalescence is effected by the *Kārmaṇa Sarīra* with the self immanent in it, in order that a new gross Body may be made for its re-incarnation.

The Jaina doctrine is that a *Kārmaṇa Sarīra* does not work upon any and every germ-plasm at randum. It chooses, rather is drawn towards that germ-plasm which is most suitable for developing of its general and individual features. The *Kārmaṇa Sarīra* that has the capacity of evolving a lion's Body would thus be drawn towards the germ-plasm of a lion. And in the same manner, the *Kārmaṇa Sarīra* which on account of its acts done in its previous lives is to incarnate itself in a Body having certain uncommon and peculiar features would be naturally drawn towards the germ plasm of the people of the family in which those features are conspicuous.

The Jaina theory attempts to offer an explanation where explanation is not practically forthcoming. With Weisman it admits that the germ-plasm is not modified by the modifications in the body-cells. With the

other school again, it acknowledges the instrumentality of the germplasm in the geneses in the offspring of the so-called inherited characters.

(8) I must now revert to the most important Substance—*Jīva* or the Souls. While dealing with Souls, let me touch upon the five cardinal principles (*Tattvas*) of Jainism :

(i) *Āsrava*—the flow of *Karma* into the Soul ;
(ii) *Bandha*—The bondage of Soul by *Karma* ;
(iii) *Samvara*—Stoppage of the inflow of *Karma* ;
(iv) *Nirjarā*—Annihilation of the already introduced *Karma* ;
and
(v) *Mokṣa*—Complete subsidence of all the *Karmas*.

The Jainas believe in two more principles of *Puṇya* and *Pāpa*—virtue and sin. I do not regard them as separate categories. I consider them as ancillary to *Āsrava*—*Puṇya* leading to the inflow of good *Karmas*, and *Pāpa* leading to the inflow of bad *Karmas*.

Finally, under the heading of "Seven Kinds of Soul", I may mention the Jaina philosophy of Non-absolutism or *Syādvāda*. *Syāt* in the word *Syādvāda* means "may be". The real sense of the compound word *Syādvāda* can, therefore, be said to be objective realism—viewing things under their diverse aspects by a multiple or many-sided vision. The Jaina philosophers maintain that to show the relation of a substance to its attribute, no less than seven statements are necessary. What some authors describe as the "Seven Kinds of Soul", is nothing but the septuple formulation from which the *Jīva* may be viewed.

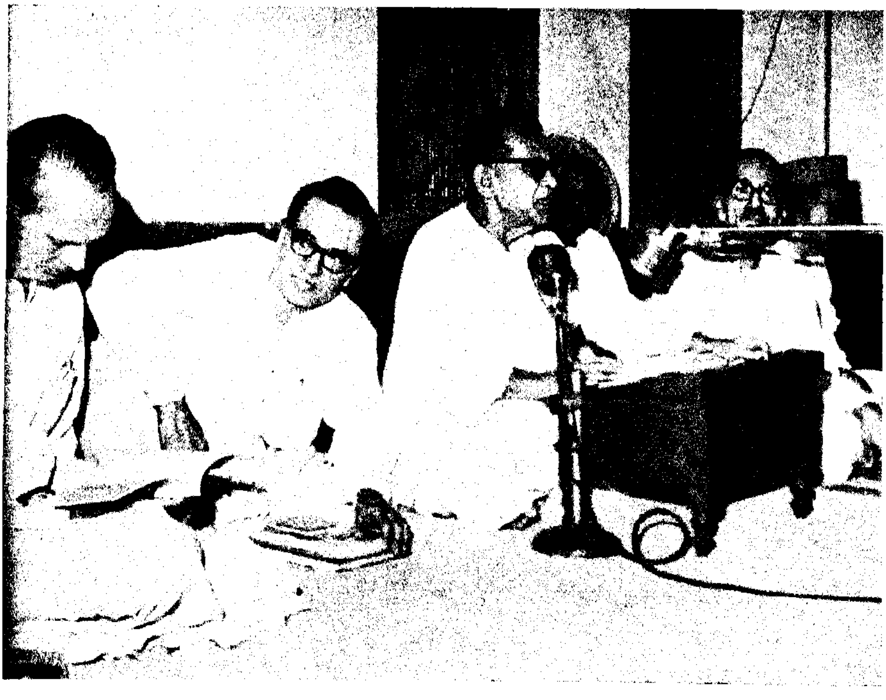
Inauguration of Jain Bhawan Library & Research Centre in pictures
—July 30, 1972—
presiding Shri Bijoy Singh Nahar
Inauguration : National Prof Dr. Suniti Kumar Chatterji
Chief Guest : Shri Sibadas Choudhuri, Librarian Asiatic Society, Calcutta



Sadhvishri Sajjanshriji (Kharatara Gaccha) giving her blessings



Sadhvishri Suparsvamatiji (Digambar Sect) speaking on the occasion



National Professor Dr. Suniti Kumar Chatterji inaugurating the Research Centre



Placing a wreath on the Kalpa Sutra



Going round the Book Exhibition

Chief Speakers
Dr. Kalyan Kumar Ganguli
Director, Ashutosh Museum, Calcutta University
Dr Pritibhusan Chatterji
Head of the Department of Philosophy, Calcutta University
Special Invitees

Munishri Mahendrakumarji 'Pratham'
Sadhvishri Suparsvamatiji

Jatishri Mrigendravijayji
Sadhvishri Sajjanshriji



Munishri Mahendrakumarji 'Pratham' of Terapanthi Sect (left) and Munishri Benoykumarji 'Alok' passing through our spacious Library Hall

Infancy of Human Ràce as Depicted in the Jaina Agamas

J. C. SIKDAR

According to the Jaina *Āgamas* human race had its genesis in Susama-Susama[1], the first period in time cycle. In that age, land was cool, colour, taste and touch of things were pleasant, sweetness of soil was infinite times greater than that of sugar of the present day. Things were *snigdha* (bracing–adhesive, i.e., full of calory). For this reason the people of that age used to take a little vegetable after every three days and were satisfied with it. Foodstuff was a natural product and not an artificial one. Artificiality in human life was also non-existent and for that the span of life was very long. They were very tall and lived up to three *palyas* and never met accidental death. The natural atmosphere was so congenial to health that they were gentle and pleasing by nature[2].

The second period in time cycle is called Susama with a legnth of three *koḍākoḍa sāgara*. In this age meal was taken by man after every two days. The span of his life was two *palyas* and the height of his body came down to two *kosas*. The cause of this decrease in stature

1 *Jambuddive ... bharahe vase imise ussappinie susamasusamae samae ... bahusamaramanijje bhumibhage hottha ... savvouapupphaphalasamiddhao pimdimajavapasadiao* 4, *Jambudvipaprajnapti*, (*Santicandriya vrtti*) 2, 19, pp. 96-97 ff.

2 *Te nam manua supaitthiakummacarucalana java .. ujjumauapivarasusahayamgulio ... jahicchiakamakamino*, *Ibid.*, 2.21.

3 *Atthamabhattassa aharatthe samuppajjai, pudhavipupphaphalahara...pudhavie ... gulei va khamdei va ... sakkarai va ... asae pannatte*, *Ibid.*, 2.22.

4 *Rukkhagehalaya ... suhasialacchaya pannatta samanauso*, *Ibid.*, 2.23.

Tise samae bharahe vase ' gehai va ... no inatthe samatthe . . gamai va ... no inatthe samatthe ... asi va masi va kisii va vanietti va panietti va vanijjei va ... no inatthe samatthe ... bharahe rayai va ... no inatthe samatthe ... dasei va pesei va sissei va bhayagei ... no inatthe samatthe ... maya va piyai ... homta atthi, no ceva nam tivve pemmabamdhane, etc., *Ibid.*, 2.24.

5 *Manuanam ... jahannenam desunaim tinni paliovamaim ... sanicari*, *Ibid.*, 2.25.

The study of Jaina *Āgamas* as given above reveals that man lived in his original habitat, tropical or sub-tropical forests, dwelling, at least partially in trees. Fruits, nuts and wild roots served him as food, although there is no direct evidence of the existence of such a life in modern India. But one should look into the wild forests of India, particularly of Orissa, for having an idea of this transitional stage of the infancy of the human race. As regards the yugalic system of life of man and woman one can find the trace of it in the system of consanguinity prevailing among the aborigines of India besides the cases of the Dravidian tribes in the Deccan, and the Tamils of South India.

The picture of the infancy of human race as depicted in Jaina *Āgamas* with the background of the yugalic system shows an older tradition of the lower stage of 'savagery' which is not found in the Vedic and Buddhist works. Only the Buddhist text[11] refer to odorous and sweet rice, *self-ripening rice and disappearance of that rice, having contained a* suggestion to point to the lower stage of 'savagery'. It is noteworthy that the great assembly of the Jaina monks took sufficient care to embody the traditional accounts of the yugalic system of life handed down to them from the hoary past, when it reduced them to writing at Vallabhi council long before the birth of Karl Marx and F. Engels. This account of the infancy of the human race bears a historical importance for the present and future generations of India to give it a proper place in the history of the development of man and society

[11] *Padalalaya antarahitaya akatthapako sali paturahosi akano athuso suddha sugandho tandulapphalo, te mayam akatthagapakam sali*, etc. *Agganna Sutanta, Dighanikaya* (3 *pathikavaggo*), pp. 71-72.

Revival of Sramana Dharma in the Later Vedic Age

(Continued from Vol. VI No. 3)

JYOTI PRASAD JAIN

By far the greatest leader of this post-Mahabharata revival of *Sramaṇa dharma* was Parsvanatha, the penultimate *Tīrthankara*, who was born in 877 B.C., at Varānasi, the capital of the kingdom of Kasi, and lived for a hundred years, attaining *nirvāṇa* in 777 B.C.[1]. His mother was Vamadevi, and father Asvasena was the king of the Kasi country. He was a descendant of the emperor Brahmadatta in whose time Kasi has been the predominant state[2]. According to the *Satapatha-Brāhmaṇa*, these kings of Kasi were antagonistic to Vedic sacrifices[3]. The historicity of this Brahmadatta is not doubted, and he is, in all probability, identical with the Brahmadatta who is described in the Jaina tradition as being the last *Cakravartin* (paramount sovereign) of Bharata-ksetra and a devotee of the *Tīrthankaras*[4]. The *gotra* or lineage of Parsvanatha was Kasyapa and the family Ugra-vamsa or Uraga-vamsa[5], probably a branch of the Nagas who were among the prominent Vratya Ksatriyas of those times.

Prince Parsva grew to be a very handsome, dark-coloured, briliant and brave youngman, well-versed in the arts of peace and war. When his maternal uncle, the king of Kusasthalapura (probably Kannauj), was faced with the invasion of a formidable foreign enemy, Kalayavana, he appealed to Asvasena for help, and the valiant prince Parsva promptly rushed to his kinsman's rescue. He worsted the enemy and his terrible hordes in battle and earned the gratitude of the people and the king of that country[6]. He was requested to stay at Kusasthalapura for sometime and enjoy their grateful hospitality. The king also expressed his wish to give his daughter in marriage to Parsva. The princess, Prabhavati, was also naturally enamoured of the hero who was, however,

1 Jain, J.P., *Jainism, the Oldest Living Religion*, p. 14.
2 Raychaudhuri, H.C., *Political History of Ancient India*, p. 47.
3 *Ibid.; Satapatha-Brahmana*, xiii, 5, 4, 19.
4 Cf. *Tiloyapannatti*, *Trisastisalakapurusacaritra*, etc.
5 *Ibid.*
6 Padmakirti, *Pasanaha-cariu*, chs. xi-xii.

at that time was Kesi who is said to have converted the king Pradesi[16] and to have held a conference with Mahavira's chief disciple, Indrabhuti Gautama in order to bring about a reconciliation between the teachings of the two *Tīrhankaras*.

Parsva's ethical system is usually described as *Cāturyāma-dharma* representating the four vows of *ahimsā* (non-injury to life), truthfulness, honesty, and possessionlessness, to which Mahavira in his time added celebacy as the fifth vow. The most notable contribution of Parsva was his emphasis on the ethical note in the practice of religion and he considerably succeeded in infusing a moral spirit in the contemporary world. Moreover, he raised his voice against the meaningless self-torturing practices which had become the fashion with the ascetics of different orders, who indulged in curbing the flesh without paying any heed to self purification and mental and spiritual elevation of the soul. It was an step forward. As we have seen, it was in the time of the 20th *Tīrthankara*, Munisuvrata, that an opposition to and condemnation of violent Vedic sacrifices involving the killing of various animals were first started ; in that of the 21st *Tīrthankara*, Naminatha, spiritual thinking leading to the Upanisadic philosophy of *Ātma-vidvä* had commenced ; and the 22nd *Tīrthankara*, Aristanemi, had raised his voice against killing animals for food. Parsva advocated the eradication of *hatha-yoga* practices among the ascetics, since they involved incidental injuries to life without doing any spiritual good to those who indulged in such practices.

The historicity of this twenty-third *Tīrthankara* of the Jaina tradition has now been almost unanimously accepted even by modern scholars[17]. Celebrated orientalists like Max Muller, Oldenberg, Bendole, Monier Williams, W. W. Hunter, Harvey, Wheeler, R. G. Bhandarkar, K.P. Jayaswal and B. G. Tilak have no doubt as to the antiquity of Jainism over Buddhism[18]. To quote a few others :

"That Parsva was a historical person is now admitted by all as very probable."[19]—H. Jacobi.

"We ought also to remember both that the Jaina religion is certainly older than Mahavira, his reputed predecessor Parsva having

[16] *Ibid.*
[17] Cf. *The Cambridge History of India*, Vol i, p. 153; *Encyclopaedia of Religion and Ethics*, Vol vii.
[18] Jain, J.P., *op cit.*, p. 14.
[19] *Jaina Sutras, S.B.E.*, Vol xlv Intro.

almost certainly existed as a real person, and that consequently the main points of the original doctrine may have been codified long before Mahavira."[20]—Jarl Charpentier.

"The first twenty-two of them are, however, unknown to history and reasonable doubts may be entertained regarding the existence of most of them. But the twenty-third *Tīrthankara* Parsva seems to have had a real existence. His death may be placed in the 8th century B.C."[21]—R. C. Majumdar.

"They (the Jainas) believe in a great number of prophets of their faith anterior to Nataputta (Mahavira Vardhamana) and pay special reverence to the last of these, Parsva or Parsvanatha. Herein they are correct, in so far as the latter personality is more than mythical. He was indeed the royal founder of Jainism (778 B.C.) while his successor, Mahavira, was younger by many generations and can be considered only as a reformer. As early as the time of Gotama, the religious confraternity founded by Parsva, and known as the Nirgrantha, was firmly established sect."[22]—Harmsworth.

"It is generally believed that there were Jaina monks before Mahavira, belonging to the order founded by Parsvanatha. They had also their own *caityas*."[23]—R. P. Chanda.

"Before the advent of Mahavira, the faith of which he was the last exponent seems to have been prevalent in Vaisali and the surrounding country in some earlier form. It appears that the religion as fixed and established by Parsvanatha was followed by some at least of the Ksatriya peoples of North-eastern India, specially amongst the residents of Vaisali. We learn from the *Ācārāṅga Sūtra* that Mahavira's parents were worshippers of Parsva and followers of the *Sramaṇas*."[24]—B. C. Law.

"The Jainas have been an organised community all through the history of India from before the rise of Buddhism."[25]—Rhys Davids.

[20] *Uttaradhyayana Sutra* (Upasala Ed), Intr., p. 21.

[21] *Outlines of Ancient Indian History and Civilisation*, p. 216 ; An *Advanced History of India*, p. 86.

[22] *History of the World*, Vol ii, p. 1198.

[23] 'Mediaeval Sculpture in Eastern India', *J.D.L.*, Vol iii, 1920, pp. 225-246.

[24] 'Vaisali, Mahavira's Birthplace', *Jaina Antiquery*, Vol x, part i, p. 16.

[25] *Buddhist India*, (2nd ed., London, 1903), p. 318.

"The Nirgranthas are never referred to by the Buddhists as being a new sect, nor is their reputed founder Nataputta spoken of as their founder."[26]—E. W. Hopkins.

"One such great reformer, *Tīrthankara* Parsva, flourished in the 9th-8th century B. C....The early history of India is as much Jainistic as it is of those who profess the Vedas. For the present, the modern critics have accepted the historicity of *Tīrthankara* Parsva."[27]—J. C. Vidyalankara.

"There can no longer be any doubt that Parsvanatha was a historical personage."[28]—A Guerinot.

"Thus admittedly, Jainism as a system of religious and ethical views and likewise as a community of Jainas was formed long before Mahavira Jeena became the head of the community....23rd *Tīrthankara* (Parsvanatha or Parsva) was born, lived and preached in Kasi (Benaras)."[29] —Mrs. N. R. Guseva.

"Jaina creed had sprung into existence long before Gautama Buddha's time, Vardhamana Mahavira was not its founder, but a reformer of what Parsva had taught, whom tradition credibly maintains to have lived 250 years before him."[30]– Walther Schubring.

There are also some indications of the influence of Parsva's teachings having reached Central Asia and even Greece in those early times. In the eighties of the last century Prof. Beal was reported to have told the Royal Society that there undoubtedly was such a faith in Central Asia long before Buddhism was promulgated by Sakya Muni Gautama, and also that Sir Henry Rawlinson had, in the *Proceedings of the Royal Geographical Society* (September, 1885) and in his *Central Asia* (p. 246), called attention to the New *Vihār* monastery of Balkh and

26 *Religion of India*, p. 283.

27 *Bharatiya Itihas-ki Roop-rekha*, Vol i, pp. 343-349.

28 *Essai de Bibliographiea Jainica*, Intro.

29 *Jainism* (translated from Russian into English by Y.S. Redkar), pp. 42, 44.

30 The *Doctrine of the Jainas* (translated from German by Wolfgang Beurlen), p. 5.

other monumental remains in brick, as showing the presence of Kasyapa there [31]. Now, according to the *Ādipurāṇa*, Kasyapa *alias* Maghwa was the founder of the Uraga-vamsa in which Parsva was born[32]. Parsva was also, therefore, known as Kasyapa after his *gotra* name, and the ancient city of Kasita (Caspia) appears to have been named after him. The Greeks of the times of Alexander the Great[33] and the Chinese pilgrims[34] about a thousand years later noticed the existence of the *Nirgrantha Sramaṇas* (Jainas) in that region. "This", says Buhler, "points apparently to the fact that they (the Jainas) had in the northwest at least spread their missionary activity beyond the borders of India"[35]. Hence it has reasonably been inferred that Jainism was once, even before Mahavira, prevalant in places like Kaspia, Aman, Samarkand and Balkh[36], and the credit would certainly seem to go to Parsva. Herodotus, the Greek historian (5th century B.C.) wrote about an Indian Sect which ate nothing that had life and lived on a grain like millet, and the Greek philosopher Pythagoras talked of metampsychosis, transmigration of souls, and the doctrine of *karma*, even claiming that he possessed power to recollect his past births. He refrained from destruction of life and eating meat, and even tabooed certain vegetables. These early Ionian or Orphic philosophers of Asia Minor depreciated the body in comparison to the soul[37]. In pointing out these facts, Rawlinson himself admits that the ideas seem to refer to the Jainas or the Buddhists, but that they could not possibly refer to Buddhism which originated with Gautama Buddha who is believed to have died in 476 or 483 B. C. ; moreover the Buddhists, even the Buddha himself, never refrained from eating meat, while tabooing even certain vegetables is peculiar only to the Jainas, the same being the case with most of the other ideas mentioned above[38]. In fact, these beliefs are distinctively

[31] *Jain Gazette*, Aug. 1906, p. 13 ; Jain, J.P., *op. cit.*, pp. 17-18.

[32] *Ibid ; Indian Historical Quarterly*, Vol i, p. 460 ; Vol ii, p. 28 ; *Jain Siddhanta Bhaskar*, xiv, 2, p. 13.

[33] Cf. J.W. MacCrindle's *Ancient India* as described by Megasthenes and Arrian.

[34] Beal's *Siyuki*, I, p. 55.

[35] *The Indian Sect of the Jainas.*

[36] Cf. *Jain Gazette*, Aug, 1906, p. 13.

[37] H. G. Rawlinson's 'India in European Literature and Thought', *The Legacy of India* (1937), pp. 3-6.

[38] *Ibid;* Jain, J.P., *op. cit*, pp. 19-20.

peculiar to Jainism and have little in common with the Buddhist or the Brahmanical religions. And, since these ideas were being professed in those far off lands at a time when Mahavira and the Buddha were only just beginning their careers, in all probability they owed their propagation to Parsva, if to no earlier *Tīrthankara*.

One of the foremost exponents and, in his time, the greatest leader of the movement for the revival of *Sramaṇa Dharma* that marked the later Vedic Age of Indian History, as Parsva was, he commanded the love, esteem, and veneration of his contemporaries. "He was obviously of a winsome nature", as Dr. Schubring avers, "for he bears the constant title of 'Purisadaniya' which seems to be the oldest precursor of the modern occasional titles of Lokamanya, Desabandhu, Mahatman, etc[39]. Even Mahavira, whenever he alluded to Parsva, is said to have used the honorific epithet, Purisadaniya (meaning the noblest of men for him.

[39] Schubring, *op. cit.*, p. 29.
Bloomfield's *The life of the Jaina Saviour Parsvanatha* may also be read with interest.

An Examination of the Jaina Theory of Perception

PUSHPA BOTHRA

The Agamic theory of perception of the Jainas is based on their conception of substance. Substance, according to the Jainas, possesses some permanent qualities as well as some changing one. The permanent qualities are essential qualities of a substance ; they are eternal and changing qualities are the modes. The permanent qualities of the self, for example, are its consciousness (*cetanā*), etc. and the changing qualities are thoughts, ideas, etc. Similarly, permanent qualities of matter are *rūpa*, *rasa*, etc., and changing qualities blue, yellow, hardness, softness, etc. Thus every substance possesses two types of qualities, the permanent qualities being *guṇa* and the changing qualities being *paryāya*[1].

The Jainas hold that all the permanent and changing qualities cannot be apprehended by our sense organs nor the sense organs are able to apprehend an object in its true nature. It is the self only by which one can perceive an object in its true nature, or with all its (permanent and changing) qualities. In the Agamic sense, therefore, they define perception as a derived knowledge from the self. They called it *pratyakṣa* or direct knowledge, as it arises in the self[2]. The knowledge derived through the sense organs is not direct hence *parokṣa*.

But in the logical literature the Jainas accept sense perception as *pratyakṣa* or direct knowledge[3] under the compulsion of circumstances but they distinguish it from the Agamic *pratyakṣa* by calling it *samvyavahārika pratyakṣa* or *pratyakṣa*[4] in *vyavahāra* or day-to-day working ; the real *pratykṣa* being Agamic *pratyakṣa* which is now recounted as

1 *Gunaparyayavad dravyani*, *Tattvartha Sutra*, 5,37.

2 The word *pratyaksa* is derived from the word *aksa*. Aksa here means the self or *jiva* that shows all objects in space and time. *Sarvartha Siddhi* 1,12.

3 *Pratyaksa laksanam prahu spastam sakaramanjasa dravya paryaya samanya visesarthatmaiedanam*, *Nyayaviniscaya*, 1,3.

4 *Mukhyam atindriyam jnanam*, *Akalanka Granthatrayi*, p. 2.

mukhya pratyakṣa[5]. The *samvyavahārika pratyakṣa* is *pratyakṣa* in the sense that it is not based on any other sources of knowledge, like inference[6].

The Jainas not only define *samvyavahārika pratyakṣa* but also analyse the process involved in it. The process consists in the four stages of *avagraha, īhā, avāya* and *dhāraṇā*[7]. The idea of four stages is original in this system. No other Indian system has given us such an account of the different stages of sense perception.

Avagraha is immediate perception or an indistinct awareness of the object. *Ihā* (speculation) follows in the wake of this awareness---What it might be ? *Avāya* excludes the non-existent characteristics. It may be called perceptual judgement. This is followed by *dhāraṇā* or retention. This is the final determination of the object.

In contrast, there are three types of *mukhya pratykṣa* or direct perception. These are *avadhi, manahparyāya* and *kevala*[8]. The concept of this non-sensuous knowledge in the Jaina philosophy is based on their metaphysics. According to it, knowledge is the essential quality of the self. The pure self possesses infinite knowledge, but due to the veil of karmic matter it cannot realise its true nature of infinite knowledge. When the veil of *karma* is removed knowledge arises in the self. The self can then know objects directly without the help of sense organs. This knowledge is higher than that of an ordinary sense knowledge because there is no limitations of time and space in this knowledge.

For those systems like *Nyāya* which do not regard knowledge as essential quality of the self, there cannot be strictly speaking such a conception. Thus again, it is peculiar to the Jaina faith. And though the Jainas have tried to give inferences to prove the existence of such non-sensuous knowledge, yet it cannot be proved logically, as ordinary everyday experience of sense knowledge. Hence they simply say in *avadhi* knowledge, one apprehends material objects directly by the self[9], in

[5] *Indriyanindriyanimittam deshatah samvyavaharikam, Prameyakamalamartanda,* p. 229.

[6] *Prameyakamalamartanda,* 2.3. and *Pramana Mimansa,* 1.1.13.

[7] *Indriyamanonimittavgrahehaiaydharanatma samvyavaharikam, Pramana Mimansa,* 1.1.20.

[8] *Pramana Mimansa,* 1.15, *and* 1.18.

[9] *Rupisuavadhe, Tattvartha Sutra,* 1,28.

manahparyāya the knowledge of others' mind is acquired[10] and in *kevala*, the self possesses the knowledge of all things, past, present and future[11]. But the question arises : Does the self apprehend the objects, in the same manner as our sense organs apprehend their objects ? Or, do the objects come into contact with the self only in shape of ideas ? Or, is this knowledge a purely subjective experience like pleasure and pain[12] ?

Most systems of Indian philosophy believe in the possibility of an omniscient being. But the Jaina concept of omniscience has its own distinctive place amongst them. Because, according to the Jainas, every body can become an omniscient while others believe God as the only omniscient being. According to *Nyāya-Vaiśeṣika*, a *yogi* can acquire omniscience but this omniscience is not permanent, for in the state of release there would be no knowledge. Only God's omniscience is eternal. But according to the Jainas every soul is omniscient, but due to the obstruction of *karma* matter, this omniscience is not manifest. By the practice of mental and bodily discipline and meditation every body can destroy that *āvaraṇa* and can manifest the latent omniscience. As knowledge is the essential quality of self, the omniscience would be permanent even in the state of release.

10 *parakiyamanogatartha jnanam manahparyaya*, *Tattvartha vartika*, 1.9.4.

11 *Sarvadravyaparyaesu kevalasya*, *Tattvartha Sutra*, 1.30.

12 According to Kundakundacarya though a *Kevali* perceives all objects of all times and of all places, it is so only in *vyavahara*. Really, however, he knows only himself or he has only an intuitive experience of the pure self. On this interpretation, the conception of omniscience gains a spiritual significance.

BOOK REVIEW

A. The three works named below are all published in 1972 by the L.D. Institute of Indology, Ahmedabad under the general editorship of the Director of the Institute, Pt. Dalsukh Malvania.

1. THE PHILOSOPHY OF SRI SVAMINARAYANA by Dr. Jayendrakumar Anandji Yajnik : Pages xvi+183 : Price Rs. 30.00.

This work, accepted by the M. S. University of Baroda for the Ph.D. degree, deals with the theistic and moral teachings of Svaminarayana of the late 18th century, the saint who founded a sect which has a large following in Gujarat, specially among the common people. Seers and saints do not propound any systematised philosophy, for they are inspired by their intuitive inner guidance. It is for professional and technically trained philosophers to study their utterances, behaviour and manner of life and frame out of them principles with which a philosophical system may be built up—a system which the holy personages concerned perhaps followed, though of course, unconsciously. Yajnik has been successful in accomplishing this task with much care and labour.

2. HARSAVARDHANA'S ADHYATMABINDU with auto-commentary, ed. by Muni Mitranand Vijayji and Dr. Nagin J. Shah : Pages 34+63 : Price Rs. 6.00.

It deals with an exposition, divided into four sections, of principles of Jaina philosophy, composed by an author conjecturally ascribed to the 15th-16th centuries A.D. The auto-commentary, however, covers only the first of the four sections. The text has been well-edited.

3. CAKRADHARA'S NYAYAMANJARI-GRANTHIBHANGA, ed. by Dr. Nagin J. Shah : Pages 20+277 : Price Rs. 36.00.

The *Nyāyamañjarī* of Jayanta of the 9th century A.D., though formally professing to be a commentary on the *Nyāya* system of Logic, is, in fact, an independent work embodying views not only of the *Nyāya* system but also of its rivals, viz., Buddhism and *Mīmāṅsā*. The style of the composition speaks plainly of maturity and its language is lucid. Its only extant commentary is the present text which attempts to elucidate difficult points, the author's date being the 10th-11th centuries. The work has been well edited and printed.

B. THE SYSTEMS OF INDIAN PHILOSOPHY by the late V. R. Gandhi, ed. by Dr. K. K. Dixit : Shri Mahavira Jaina Vidyalaya, Bombay, 1970 : Pages 45+148 : Price Rs. 5.00.

It consists of lectures on the *Sāṅkhya*, *Yoga*, *Nyāya*. *Mīmāṅsā*, *Vedānta*, Buddhist and Jaina philosophical tenets, delivered to general American hearers when the late author went to that country to represent Janism at the World Congress of Religions held in Chicago in 1893 (which, incidentally made Svami Vivekananda famous). Because it was intended for lay audiences, these discourses are necessarily lucid and brief. The edition has been enriched by a critical Introduction by Dr. Dixit as well as by a large number of penetrating and revealing foot-notes appended by him to the text of the late lecturer.

C. The three bulky volumes mentioned below are published in its Jaina Agama Series by Shri Mahavira Jaina Vidyalaya, Bombay, ed. by Muni Punyavijayji, Pt. Dalsukh Malvania and Pt. Amritlal Mohanlal Bhojak.

1. NANDISUTTAM AND ANUOGADDARAIM : 1968 : Pages 11+54+70+127+22+467 : Price Rs. 40.00.

The volume begins with an extensive Introduction in Gujarati, followed by another in English, further augmented by a long Editor's Note in English on the method and apparatus used in editing the texts. Next is given in Hindi a long table of contents of the texts. Then come the two texts themselves, finally rounded up by several appendices dealing with indexes to different kinds of the contents.

The treatment presents an enormous mass of scholiasts' pedantry accumulated through generations, which may be of interest to

those who are unfamiliar with and interested in this kind of learning.

2-3. PANNAVANA SUTTAM, Parts I and II, 1969, 1971 : Pages Part I 51+450 ; Part II 27+487+415. Price Rs. 30.00 and Rs. 40.00 respectively.

The treatment is on the same lines as in No. 1 above.

It should be mentioned that the two texts under No. 1 above form a class by themselves in the Sacred Literature of the Svetambaras, but considered extra-canonical. Both are indexes to contents of the canonical texts ; the first occupies itself with a discussion of the kinds of knowledge and the second with the explanation of methods of interpretation of the scriptures. (See p. 53 of this Journal, July 1972, where these 2 texts were further described.) Nos. 2-3 above is regarded as the 4th of the 12 *Upāṅga* Texts of the Canon, its subject matter being an elaborate classification of multiple kinds of animate beings dwelling in heaven, on earth and in the nether worlds. All the volumes are well-edited and printed.

Books on Jainology

BHATTACHARYYA, HARISATYA, *Lord Ariṣṭanemi* (The Jain Mitra Mandal Tract No. 62), The Jain Mitra Mandal, Delhi, 1929. Pages 90.

A short biography of Lord Aristanemi.

DEO, SHANTARAM BHALCHANDRA, *History of Jaina Monachism from Inscriptions and Literature* (Deccan College Dissertation Series 17), Deccan College Post-graduate and Research Institute, Poona, 1956. Pages xxi+655. Price Rs. 20.

Devoted to a study of the development of Jaina Monachism from a historical point of view. The development has been treated in eleven chapters : Indian monachism, the sources for the study of Jaina monachism, the origin and antiquity of śramanism, the historical background of Jaina monachism, study of monachism from *Aṅgas* and *Mūlasūtras*, from *Chedasūtras* and *Niryuktis*, etc., from post-canonical texts, the order of nuns, Jaina monachism from epigraphs, social impact of Jaina monachism, conclusion. With appendices and index.

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